Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, FEBRUARY 14, 1829. NO. 7.

POETRY.

CARAITE HYMN.

We have spoken lately of the Jews, and particularly of the Caraite Jews. Their deep sorrow for the desolate state of their nation, and their lamentings over the *Waste places of Zion*, are touchingly brought to mind in the following translation by Mr. Wolff, of a hymn, which, we are told, forms a part of the Liturgy now in use among the *Caraites* of Jerusalem.

Cantor. On account of the palace which is laid waste:

People. We sit down alone and weep.
C. On account of the temple which is destroyed.
P. We sit down alone and weep.
C. On account of the walls which are pulled down:
P. We sit down alone and weep.
C. On account of our majesty which is gone:
P. We sit down alone and weep.
C. On account of our great men who have been cast down:
P. We sit down alone and weep.
C. On account of the precious stones which are burned:
P. We sit down alone and weep.
C. On account of the priests who have stumbled:
P. We sit down alone and weep.
C. On account of our kings who have despised him:
P. We sit down alone and weep.
C. We beseech thee, have mercy upon Sion.
P. Gather the children of Jerusalem.
C. Make haste, Redeemer of Sion.
P. Speak to the heart of Jerusalem.
C. May beauty and majesty surround Sion.
P. And turn with thy mercy to Jerusalem.
C. Remember the shame of Sion.
P. Make new again the ruins of Jerusalem.
C. May the royal government shine again over Sion.
P. Comfort those who mourn at Jerusalem.
C. May joy and gladness be found upon Sion.
P. A branch shall spring forth at Jerusalem.'

INTELLIGENCE.

MR. WOOD'S JOURNAL.

[Continued from page 21.]

In the afternoon I took a walk to the Capitol, or, as it is now called, the Campidoglio. There is no one spot which is more intimately connected than this with the glory of ancient Rome, and there is none which more disappoints the expectation. The ascent to it from the westward is so gentle, and the hill itself is of such moderate elevation, that it is difficult to bring one's-self to believe that this was the mount to which the Romans fled, and on which they so long defended themselves against the Gauls. Such a hill as this, Pontius Cominius would have had but little difficulty in climbing to tell his countrymen that Camillus was coming to their relief. The fact is, that the modern town is raised twenty, thirty, or even forty feet above the level of the old; the summit of the hill, too, has probably been lowered, and the whole face and form of it changed in the course of time, so that its present appearance is altogether different from what it must have been in the early period of the Republic. The disappointment which I felt on arriving at the Capitoline hill was by no means diminished on reaching the top, where, instead of the relics of ancient buildings which, however imperfect, might have served to recal the times gone by, I found nothing but three modern structures erected after the designs of Buonarotti. These are not by any means in bad taste, but they are not what we look for on the Capitol. Thence I descended into the *Forum Romanum*, and traversed its whole extent, meditating on the many great and wonderful events which had there occurred. It was here that Cicero spoke, and that Pompey entered in triumph; it was here that the aged senators were murdered in cold blood by the soldiers of Brennus, and that most of those contests took place which render the Roman history little more than a series of struggles between the power of the people and that of the patricians. But the bustle and activity which here prevailed are hushed for ever; the *Forum* is turned into a market for cattle, under the name of the *Campo Vaccino*, and its squalid and neglected appearance, and the ruins by which it is surrounded, present a striking contrast to its former importance.—In one place there is nearly half an ancient building entire, in another a row of columns, and in another two or three which form part of a modern church. The most massive remains are three immense arches of the Temple of Peace, which seem, by their solidity, as if they were determined to defy the hand of time. The arch of Septimius Severus is nearly perfect, and that of Titus in considerable preservation: the figures of the seven-branched candlestick, and of the table of shew-bread, which were carried in his triumphal procession after his return from Jerusalem, are still very distinct. It is a singular instance of the strength of national feeling, that the Jews have requested and obtained permission to have a road made at the side of this arch, as they considered it a degradation to pass under a trophy which commemorates the destruction of their temple.

If I found my expectations disappointed, and my associations disturbed, in my visit to the Capitol, I must say, that there is nothing which indemnified me for this in the general appearance of the modern city. Not but that there are individual objects which are very fine in their own peculiar style; some of the palaces, for instance, are princely mansions; the churches of St. Peter, of Santa Maria Maggiore, and of St. John de Lateran, are grand and noble; the fountain of Trevi is of all fountains the most judiciously disposed, and the most beautifully ornamented; and the obelisks, with which almost every principal line of streets is terminated, give an air of grandeur to the quarters in which they respectively stand. But the general aspect of modern Rome is far from magnificent: the streets, with the exception of one or two only, are narrow and without causeways, the houses poor, and the shops miserable. The Corso itself, which is the finest street, is nothing to boast of, and there is no where to be seen any such suite of handsome houses as we expect to find in the capital of a kingdom. One thing must be perfectly clear to every one who takes even half an hour's walk through this city, namely, that wealth is shut up in the hands of a very few individuals, and that the great majority of the inhabitants want either the power or the will to rise into opulence. Ancient Rome is said to have contained 1,200,000 souls; but the modern town has not more than 100,000, and even this population diminishes every day It is melancholy to drive through green fields within the walls which enclosed the ancient city, and still more so, to observe the solitary, deserted look of many parts which are still inhabited. Nor is this the only point of contrast between the old Romans and the present generation. It was one of the best characteristics of the former, that they never conquered an enemy without borrowing from him some improvement in the arts either of peace or of war. But in the present day the tide of improvement has stopped; the Roman States are hermetically sealed against heresy; and that jealous spirit which guards against the introduction of reputed error into the creed of the nation, seems to extend its baneful influence to subjects which have no connexion with religion, and to bind up the energies of a finely spirited people in a tame and lifeless system of indolence and apathy. As some proof that these observations are not without foundation, I may mention, that there are here no philosophical instruments for the lectures in the colleges but what are imported from England—that I went to three shops to procure a neat Prayer-book of the Catholic service, but could find none of a smaller size than large octavo which was worth the trouble of carrying home—and that the art of engraving even is in so low a state, that there is not such a thing to be had as a good series of prints of the public buildings and antiquities.

April 6th, Easter Sunday.—This was a high day at Rome. I arrived at St. Peter's soon after nine, just as the Pope was coming, in great state, from the palace of the Vatican into the cathedral. He was seated in a chair placed on a platform carried by men, and a canopy of silk was borne over his head. Before him was carried a most sumptuous mitre, resplendent with pearls and precious stones. He had another on his head; and he was preceded and followed by a long train of cardinals, bishops, and priests, arrayed in their richest robes. The good Catholics kneeled down at his approach, and he returned their homage by a slight motion of the hand, in token of benediction. When he had proceeded about two-thirds of the distance along the nave, he descended from his chair, laid aside his mitre, and went to adore the mass, or consecrated wafer, in one of the chapels attached to the church. He soon resumed his lofty situation, and was borne along to a chair which had been prepared for him beyond the central part of the building. The service then commenced, his Holiness himself officiating at the high altar; but it was very difficult, on account of the crowd, to obtain a good view of what was going on. The number of persons assembled was very great, though rendered less apparent by the vastness of the building. It seemed as if all Rome and half Christendom were come up to the grandest temple in the world to celebrate the resurrection of their Lord. Some were listening to the principal service, or trying to get a glimpse of the Pope; others were attending to their devotions in some of the side chapels, where smaller masses were celebrating while the greater one was going on; others were pressing round the statue of St. Peter, and eagerly endeavoring to kiss his toe; and others, again, were wandering about in search of a better place to see and hear. The music, too, was worthy of the place and the occasion. The harmonious volume of voice, *unspoiled by an organ*, rose triumphantly aloft, and the vastness of that astonishing dome could scarce swallow up the sound. It was with difficulty that I tore myself away, in order to secure a good place for seeing the Benediction, which is given at the conclusion of the service. I took my station in one of the windows of the *loggia* or gallery, on the north side of the great court before the church, and I was well repaid for the trouble which I had taken, for I had a good view of the whole. The spectacle which presented itself at the moment of the Benediction was singularly brilliant, more so than it had been on the preceding Thursday. The lovely fountains which threw up their crystal flood in the face of the mid day sun, the innumerable crowd which was there assembled, the regiments of soldiers which kept guard in the centre, the splendid uniforms of the foreign ambassadors, the picturesque dresses of the Roman women, and the sovereign Pontiff himself, who sat enthroned above us all, with two superb fans of ostrich feathers behind, and his cardinals and chief officers about him, formed altogether a *coup d'œil* which was as imposing in its effect as it was unique in its kind.—As soon as the benediction was pronounced, the drums beat, the cannon of St. Angelo fired, two indulgences were thrown down, as on the Thursday, and eagerly scrambled for by the crowd, and the immense assemblage then began to disperse to their homes.

* * * * * * *

The ceremonies of the holy week are terminated by a grand display of fire-works at the castle of St. Angelo. This used to take place on the evening of Easter Sunday, but this year it was put off till the Monday; not from any reverence for the former day—for with Catholics the Sabbath ends with the day-light, or even before—but, as the printed notices announced, to prevent the dangerous rush of carriages and of foot-passengers returning from St. Peter's over the bridge of St. Angelo after the illumination. I heard another reason suggested as the true one, namely, that his Holiness, who is a very sly fellow, and understands his own interests perfectly well, wished to detain the immense concourse of strangers a day longer in Rome, to the great profit of the inn-keepers, and the increase of his own revenue. Be this as it may, the exhibition took place on the Monday evening, about 8 o'clock. The night was in every respect favorable, being dark, but without rain; and the fire-works were grand beyond all description. They began with a mimic representation of an eruption of Mount Vesuvius, after which there were showers of gold, and trees of fire, and blazing sun-flowers, and crackers and rockets, and more inventions of the pyrotechnic art than I can give a name to. The whole was well kept up, and the effect was extremely fine.

Thus terminated the ceremonies and rejoicings of the holy week. This pomp and show, regarded as a mere *spectacle*, are certainly very grand; and even in a religious point of view, they may be well calculated to make an impression on the minds of the ignorant; but they are of themselves so extraneous to the true spirit of Christianity, and they are mixed up with so much which is purely absurd, that they would rather lead a man of unprejudiced mind to reject the Catholic religion, than convince him that this is the best form under which the gospel is professed. On myself, at least, this is the impression which remains after seeing the court and the church of Rome in the season of their highest pomp. Such ceremonies as the successive extinction of the fourteen lights, the pattering of the feet, the washing of the thirteen pilgrims, and the waiting upon them at dinner, the procession of those frightful penitents, and, above all, the throwing down of the indulgences to be scrambled for by the crowd—these things are all too childish for the age we live in. The spirit of the times is fast out-growing such nonsense as this; and if we wish to see the dowfall of the religion of which it forms an essential part, we have nothing at all to do but to leave it quietly to its own fate. It *must* fall before the light of increasing knowledge and civilization. There is nothing which can materially retard its destruction but that meddling system of pains, and penalties, and exclusions, which is as adverse to the interests of truth, as it is at variance with the inalienable rights of men. The other day, as I was walking in the streets of Rome, I fell in with a young priest, a student in the Scotch College in this city. We went about seeing sights together for an hour or two, and among other things I asked him, "What was the feeling at Rome about the emancipation (as it is called) of the English Catholics?" "We are very easy," he replied, "on that score; we find that we flourish under persecution, so we are very well content." Yes! it is that very persecution which makes the Catholics flourish. Were that to cease, we should soon see their religion crumble into dust.—The charm of the *esprit de corps* which now animates them would be gone; and they who do not like to desert the religion of their fathers while it is in difficulties, would feel themselves no longer restrained by a sense of honor from uniting themselves with the members of a more free and a more enlightened communion.

BIGOTRY.

In all persuasions, the bigots are persecutors; the men of a cool and reasonable piety are favorers of toleration, because bigots, not taking the pains to be acquainted with the grounds of their adversaries' tenets, conceive them to be so absurd and monstrous that no man of sense can give into them in good earnest. For which reason, they are convinced that some oblique bad motive induces them to pretend to the belief of such doctrines, and to the maintaining them with obstinacy. This is a very general principle in all religious differences, and it is the corner-stone of all persecution.—*Burke.*

DOCTRINAL.

FREE INQUIRY.

We have recently given extracts on this subject, from Rev. W. Ware's sermons 'Illustrative of the principles of Unitarian Christianity.' We regret to say that a disposition adverse to Free Inquiry is prevaleat in the community;—a disposition to shackle and trammel the mind. We are induced therefore the more frequently to allude to the subject, and—in the words of our motto—to expostulate with those who are unwisely yielding their minds to the dominion of others,—"*and why even of yourselves judge ye not what is right?*"

Having spoken of Free Inquiry as our 'unalienable right' and our 'solemn duty,' he proceeds to say;—

But *a just self-respect* should engage us in this duty of free inquiry. Shall we consent to receive a set of sacred opinions on subjects bearing most closely on our present and everlasting welfare, on authority? Shall the mind inquisitive, and thirsting for knowledge and independent in its movements, on every other subject, be ignorant, indolent, or slavish on this? When we are so capable of discriminating between truth and error on the various topics of interest that occur, and are so jealous of undue influence, so fearful of arriving at wrong conclusions, shall we abandon the exercise of our minds on religion as if we were afraid to trust ourselves—or thought the subject unworthy of us, or stood in fear of others? Shall we not be ashamed to confess our subjection to a mass of opinions, not one of which we are able to defend, many of which we do not profess to understand, and all of which we at times confess that we are in doubt about?

A just *reverence, also, for God the giver of religion*, should urge us, my hearers, to the discharge of this duty of searching truth for ourselves. * * He has sent his son into the world bringing his will, showing us how we may secure everlasting happiness, and presenting to our consideration the most interesting and important truths. Can we manifest our reverence toward God in any way so well, as by striving to *understand* this religion which he has sent—to receive it precisely as it came from the lips of its blessed teacher? Will it be showing a proper respect for this great and invaluable gift, never once in the whole course of our lives, to study it with the purpose to know of ourselves what it really contains, whether or not we have hitherto *rightly* understood and valued it? * * If a friend sent us a volume which he had written on an important subject for our perusal and opinion, a *common* regard for him would lead us to study it faithfully, so as to understand it and be able to pass an intelligent judgment on its contents. Yet even this much are we unwilling to do by that matchless volume which God has provided and filled with his truth. We take our opinions from catechisms, and confessions of faith and creeds, while the word of God lies unexamined, unstudied. This should not be so.

Again, a *true reverence for the scriptures, themselves, and a regard for their directions relating to this very point*, should engage us in a free and impartial inquiry into their sense.—The scriptures invite and challenge this inquiry. They do not require that we receive, blindly the sense that might first suggest itself, nor to be controlled by the opinions and decisions of others. It is a command of our Lord binding on all Christians alike—"Search the scriptures; for they are they which testify of me." And again, the same head of our church says to us, "Why even of *yourselves* judge ye not what is right." * * So far from free inquiry being chargeable with any thing bordering on the licentious or irreverent, it appears as if it were the only satisfactory mode of testifying our reverence and love for the sacred volume, and our gratitude to Him who provided it. He, who will take nothing for granted in religious matters, who has so exalted a conception of the authority of Jesus as the only head of the church, that he will not receive a word or syllable from man, whether in power or out of power, from councils, synods, fathers, or books, till he has first compared it with the teaching of Jesus and his Apostles, as *he* understands their teaching, who holds it to be his holy duty to think and believe for himself on so important a subject, and a duty therefore to read and inquire so as to know *what* to think and believe—such an one, is he who shows the truest reverence for the Bible, and its instructions relating to this very point, for the inspired men who wrote it, and for God who breathed into them their inspiration. To be afraid to hear, to read, to inquire, because afraid of the results—because afraid to believe differently—although truer,—from what you now believe, is the extreme, and a sinful extreme of moral timidity—a state of mind truly irreligious, and which if universally prevalent would be fatal to the progress of truth. If there are heresies which you stand in fear of, it is still your duty to inquire, that you may know how to refute them and draw others away from their error. If, haply, your inquiry should be the means of convincing you, that what you had hated and feared as heresy, is in fact the truth, you will never afterward feel disposed to regret that freedom of investigation, which had the effect to deliver you from the trammels of what you now perceive to be gross error.

In the sciences, in every branch of human knowledge, it [Free Inquiry] has surely, if slowly, conduced to their advancement and the development of new truth. It has been the great instrument of reform and of progress. So it has been, so it must be in religion. In the sixteenth century, Luther, and Calvin, and their associates following the light of free inquiry, detected the rottenness of the foundation of the Roman church. But for the boldness and freedom of their investigations, we might to this day have been in bondage to the errors of that church. Let inquiry go on unrestrained, and other errors, equally, or yet more to be deplored, may be exposed and eradicated. Let inquiry cease—let it be obstructed—let it be discouraged—and those errors become perpetuated.

Unitarian christianity, like Protestantism, is the offspring of free inquiry. The same spirit of inquiry, the same love of truth that led to the one, has led, and will still lead to the other.

PRACTICAL.

RIGHT USE OF PUBLIC ORDINANCES.

Archbishop Secker, in his second sermon on the 'proper observance of the Sabbath,' having dwelt at some length on the obligation of the *public* exercises of religion, speaks thus of the *private exercises* requisite for the Lord's day.

If, before we come to the congregation, we think of nothing serious; or as soon as we leave it, lay aside out of our minds every thing that we have said, and heard, and felt there; we must expect to be little the better for our attendance. And a principal cause, why men are commonly so very little the better, is the latter of these two great faults. Our Savior himself hath told us, *When any one heareth the word of the kingdom, and considereth it not*, (for so we should translate) *then cometh the wicked one; and immediately catcheth away that, which was sown in his heart. This is he, that receiveth seed by the way-side.* Since therefore hearing God's word is a duty of the day, that preparation for it beforehand, and reflexion upon it afterwards, which are necessary to give it root within us, must be so. And let us ask our consciences, do we practise both? Do we consider on the morning of the Lord's day, for what excellent ends it was distinguished from others; how carefully we ought to *keep our feet*, as the wise man expresses it, *when we go to the house of God;* and what a sin we shall be guilty of, and what a loss we shall suffer, if we regard only outward form, and neglect inward improvement? Do we again, after church, take the first convenient opportunity for retiring into ourselves: for thinking impartially, what is the proper use to make of all that hath been delivered to us; for determining, that we will make it, without loss of time, and for entreating the assistance of heaven, that we may: or are we glad to get rid of such unwelcome ideas, by any method, the first moment that we are able? And if our behaviour hath been blameable in this respect hitherto, shall it be better for the future? And will we *give* as the apostle directs, *more earnest heed to the things which we have heard, lest we let them slip?*

But, besides the particular subjects that have happened to be laid before us at church, we have need to consider frequently at home the general state of our hearts and lives, and what we have to hope or fear from it, here and hereafter. Such inquiries may indeed be made on other days; and the oftener the better. But is it likely they will, if they are omitted on that day, which is peculiarly proper for them, and on which we are continually reminded of them? Some have little time else for any deliberate self-examination: none can have a fitter time: why then should any one throw it away? Is there nothing you have need to learn or amend? Perhaps there is so much, that you are afraid to set about thinking of it. If so, your only way is to set about it instantly.—Every other remedy will increase the disease: this alone will remove it.

SHORTNESS OF LIFE.

The shortness of this life, when we view it as an introduction to another, besides proving, in the strongest manner, the necessity of diligence in our duty, gives also the greatest encouragement to persevere in it, against all difficulties and temptations.

Indeed the pains that we take to lay aside our faults, and cultivate our virtues, will seldom fail to reward themselves plentifully even here, by 'the peaceable fruits of righteousness.' But were it commonly otherwise; were the yoke of our Master heavy, and his burden grievous, it is not long that we have to bear it. The warfare against our spiritual enemies; the sorrow of being too often unsuccesful in it; the watchfulness over our bad inclinations; the painfulness of self-denial; the ridicule and censure of 'a world' that 'lieth in wickedness;' all this will soon be past, and we shall 'receive the end of our faith' and obedience, 'the salvation of our souls.' If the other life were very distant, and 'the crown of glory' not to be given us, till we had been some hundreds of years, like the ancient patriarchs, 'fighting the good fight,' and 'enduring hardness, as good soldiers of Jesus Christ,' it were less wonder, if 'any should grow weary, and faint in their minds:' but since the days of

our trial are thus few, and eternal felicity is annexed to so short a struggle, we may cheerfully 'hold fast the profession of our faith without wavering, and provoke one another to love and good works; and so much the more' continually, 'as we see the day approaching.' 'Be patient therefore, brethren, unto the coming of the Lord.—Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.' *Secker.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 14, 1829.

SABBATH MAILS.

In the Register of January 31 we published at length the Report of the Committee of the United States' Senate, respecting Sabbath mails. We then intimated that we might, on a future occasion, express our views of the ground taken in the Report, and of the arguments by which its vindication was attempted. The time we have been able to give to the subject has been extremely limited, and what we have to say immediately referring to the Report, must be considered rather as the hasty suggestion of thoughts to which the reading of the Report gave rise, than as a connected and matured argument against the opinions of the Report, or in vindication of the strict observance of the Christian sabbath.

Since the publication of the Report of the committee of the Senate, another Report by the committee of the House has been presented to the public, which, though in the main part similar in its results, we feel compelled to say, has, in our opinion a most decided superiority, not only in its general tone and spirit, but in the consistency and fairness of its argument.

But our principal concern, at present, is with the Report of the Senate, and we would here observe, that, whilst we would avoid what may appear in any degree arrogant or disrespectful to the committee, we must say, that, though the report contains many remarks that we approve and rejoice to see, it contains also, in our opinion, much inconclusive and sophistical reasoning, and is wrong in many of the positions it assumes and endeavors to vindicate, as well as in the course it recommends in relation to the general subject.

The order of our remarks will be,—

1. To point out what we think wrong in the general tone of the Report, or fallacious in its argument.

2. To endeavor to obviate the objections raised against the cessation of Sunday mails; and

3. To state our grounds or reasons for differing in opinion from the committee, in regard to the transportation and opening of the mails on the sabbath.

The most noticable general feature of the Report, is the tone of indifference with which it speaks of the moral value of the sabbath—or rather, the absence of all acknowledgement of its moral obligations and value, or of its moral and religious advantages. It seems to be regarded rather as an observance which, within certain restrictions, may do no injury, and which in *mere* conformity to public opinion and for 'reasons of state' should be *tolerated*, than as an institution to be encouraged and recommended from the propriety, the admirable moral fitness and elevating influence of the practice itself. This feature of the Report, though by no means justifying the inference, that the committee who formed the Report, or the members of the Senate who adopted it, are themselves personally indifferent to the obligations and sanctions of the sabbath, or personally uninterested in the refreshing and peace giving influences of its rest, its holy associations and its religious exercises and duties,—yet, coming as it does in the form of a solemn and deliberate opinion, from the highest council of a great and professedly Christian nation, this circumstance in its character must be regarded, even in the most mild and liberal view of it, with deep regret, as indicating, if not an entire insensibility, at least a very low sense of the great and signal blessings bestowed on us as a nation by Providence, and as furnishing to the mass of men in other nations who are now beginning to look to us for an example, a very unfavorable, and we devoutly trust a false view of our moral and religious feelings, sentiments and character as a people.

Another striking circumstance in the character of the Report is, the mistaken view and representation of the object of the petitions, which runs through its whole argument.

The Report assumes the position that the petitioners request Congress to decide on the question respecting the sabbath, and to enforce its observance as though it [the general government] was entrusted with a 'religious authority.' We know not indeed the character of all the petitions, but we apprehend this is quite a mistaken view of their general import and intention.

We agree fully with the committee that we ought to 'watch carefully against the earliest indication' of a desire to 'introduce a system of religious coercion in our civil institutions.' We agree with them that 'the Legislature is not a proper tribunal to determine what are the laws of God';—that 'legislative decisions' should never be 'involved in a religious controversy.' It is a true and invalvuable principle which we should guard with eagle-eyed jealousy, that the Legislature have *no* power to settle questions of religious doctrine and belief. This is indeed a principle respecting which, we think, no lover of rational liberty can for a moment hesitate. Let this principle never be violated.

But do the petitions ask Congress to violate this principle? or to make any decisions which shall imply that they possess any 'religious authority,' other than for the regulation of their own conduct, and of the mode and times of their operations as the Government of the nation? We do not understand that they are asked to 'introduce a system of religious coercion,' or to enforce on any individual the observance of any particular day. They are only asked to do that in relation to the mails, which they weekly do in relation to the sittings of their own body—not *to act*, but to *abstain from acting*—to maintain consistency, and carry the principle of observing the sabbath through, in relation to themselves and their operations as a government, by causing their public agents who carry the mails, to rest, as other public functionaries do, on the first day of the week; and thus set a full and thorough example as a government, of respect for the sabbath, and of rest on that day in all its operations and departments.

This cannot, as we perceive, infringe any man's rights, or wound any man's conscience; and the suggestion that it is an interference of Congress, and an attempt to determine what religion is true or false, seems to us quite irrelevant and foreign from the true question, and quite out of keeping with the soundness and excellence of much of the Report.

We have no difference of opinion with the Committee in regard to the dangerous tendency of 'extensive religious combinations to effect political objects,' and we rejoice to find the feelings and opinions of our national Senate so decided on this subject. Did we view this effort of the petitioners in the light in which it is viewed by the Committee, or did we suppose that it would be made a precedent for religious combinations, we should be among the foremost to resist it, as evidently tending to a justly dreaded religious despotism. We were not among the petitioners, and may have been deceived in regard to the ultimate purposes of those who originated and were most active in forwarding the project; but we are not yet prepared to suspect the petitioners, in this case, of any sinister or unworthy purposes.

The consideration of the other divisions of this subject must be deferred to a future opportunity.

Widow's Society. This society, if we rightly understand its object, was established for the purpose of giving aid, to a class of deserving, and comparatively helpless individuals, who have, by various causes, been reduced from competence, perhaps from comparative wealth, to a condition of want and suffering. It has relieved much suffering, and carried gladness to many desolate hearts.

A discourse will be delivered in behalf of this society by Rev. Mr. Palfrey, on Sunday evening the 15th inst. in Rev. Dr. Channing's church, Federal Street. That those benevolent persons who devote their leisure hours to personal inquiry respecting the appropriate objects of this charity, and to its faithful application, may be cheered in their works of love, and be enabled to extend their benefactions or bestow them with a less sparing hand, we hope there will be a general attendance.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

REMARKS ON EARLY RELIGIOUS INSTRUCTION.

The importance of imbuing the minds of children with the knowledge and love of goodness, is apparent from the beneficial effects of such treatment, and from the lamentable consequences of the neglect of early religious instruction. The opinions which are hostile to such procedure have long been exploded. That the infantile mind should regulate itself by religious principle, and that the young affections should glow with the love of virtue, is not now considered as a presage of impiety and immorality in advanced life. Religion, all sublime and elevating as it is, is not thought too vast a subject for the grasp of childish intellect. Experience has evinced that children may learn what is right and good and love to act with a zeal proportionate to their perception of good and evil. It has shown, too, that the religious character thus early formed, has been more firmly established, as the subjects of such happy influences have increased in years. Perhaps the only reason that can be assigned, why more examples of early piety are not found, is that the religious education of children is neglected, or that injudicious means are employed in the attempts to carry it on.

But while we urge the importance of an early culture of the religious nature, of impressing the tender mind with a sense of the end of its existence, and of its relation to him who formed it, we deprecate a practice prevalent to a great degree, at this day. Esteeming religion an indispensable part of early education, we would, at the same time, remove theology far from the places where the incipient intellectual and moral character is formed. Let it not be understood by this, that the fundamental truths of Christianity are not to be presented to children, that they are not to be early acquainted with the principles of that faith, whose precepts they are taught to obey. Let them learn these as soon as they can learn any thing. If their minds are sufficiently expanded to render them inquisitive about any subject, not merely local, let them be directed to religion, that their learning and piety may increase together. But what we object to, is the practice of exercising the minds of children on points of scholastic divinity; placing before them subjects which might distract the intellects of the most acute, causing questions to arise in their minds which doctors in divinity have never been able to solve, and about which doctors will ever disagree. It has been too often the case that more harm than good was effected by injudicious religious instruction, especially in the cases of children.

Elicit inquiry, is the charge given to sabbath school teachers, to all entrusted with the care of young minds Endeavor to make your children inquisitive, and, (it is often added) they may ask about what you are unable to tell them. This is thought desirable. But why should they be pushed on beyond their powers, why induce them to inquire concerning things which they cannot understand, though explained in the most lucid manner, until they are competent to investigate the subjects themselves. Let a spirit of inquiry be aroused, let it put forth its most potent energies, but do not hurry the march of mind. Let proper objects of contemplation be presented to them; provoke not their inquisitiveness by telling them that of which it is impossible for them to form any conception.

It is not our present attempt to show what, and how much should be placed before children; that, indeed is to be determined by circumstances, but this we take for granted, all metaphysical theology is to be kept out of their sight;—and we might add that it should never be thrown in the way of the incipient religionist, whether old or young. As, however the mists of false philosophy are gathered around many subjects, which, but for this, would be clear as noon day, this term may be rather too indefinite for our present purpose.

As many things are told to children, about religion which they should never hear *of*, we cannot go over all of them at present. One of them must suffice. And we cannot notice this better, than by an examination of one of the little books used in some sabbath schools, which is a pretty fair specimen of numbers used in this way, treating of subjects equally abstruse, equally improper to be studied by children. This, to which we would direct our attention, inculcates principles, which, if allowed to exert their legitimate influence, would make mankind a race of antinomians in faith and practice, aye, we might say, fatalists in the strictest sense. The book bears the title "Two Arrows." It is a story of a father and two sons, who are accustomed to hold familiar conversation on religious subjects. For some cause the boys are required to throw away the arrows; they obey, and their example of filial respect is enforced. Sometime after this event the boys accompany their father in a walk, and find the arrows, (willow-sticks) lying near a brook. One was dry, the other budding. The father, according to his custom, takes occasion to speak of religion, and represents the sticks as emblematic of two kinds of men, the pious and the ungodly. He inculcates the necessity of divine influence on the heart and explains its effects. Thus far, the book is unobjectionable, or at least, its phraseology will bear a favorable construction; though it might, with greater simplicity and force have presented the subject of conversion to the infant mind. But after this, the sentiments are bad, and must be pernicious in the highest degree to him who imbibes them.

One would naturally suppose the effect of divine influence would be holiness of heart and life. But in this piece conversion is represented as something very different from the idea which a rational mind might form of it. It is considered as effecting no permanent change in moral character, as producing effects invisible to the world It would seem from the exposition of the subject given in the book, the salvation spoken of in the gospel, is not release from the thraldom of sin, and a reception of grace to do the things well pleasing in the sight of Heaven, but merely a forgiveness of past offences, and indulgence to commit more, with assurance of exemption from the penalty of evil doing. This may appear an unwarrantable inference, arising from an unfair construction of the phraseology of the piece. But surely no other can be drawn from it; for no other terms could convey the same ideas, nor could these possibly mean any thing else. "No difference appears for a time between the children of God and those of the wicked one." Does this mean before conversion to holiness? We wish we could admit, that the book asserts no more, but we pass to the next sentence. "Even those who have been renewed in the image of Christ appear without hope from the power of sin, and there appears no difference between them and others who have not passed through this change, but there is root in them and they will yet bring forth good fruits." We forbear an analysis of these passages. All can see what they inculcate, all can judge whether this is proper for the study of children. The doctrine of divine influence is important, and may be simply presented to the young mind with beneficial effects. But surely such speculations about it are of no use, nay, they are pernicious. There will be opportunity enough in the course of life, for imbibing licentious principles. The youth will have those things to combat, which will be sufficient to test his faith. And when the cup of infidelity is presented to him, and he tastes the fatal draught, will he not be emboldened to drink deeper, aye to drain the envenomed chalice to the dregs, when he perceives it composed of the same ingredients as that which he imbibed in infancy, which haply his mother's hand presented to him? BEREA.

For the Christian Register.

MR. EDITOR.—

It is regretted by all sincere lovers of Christian truth, that theological disputes are conducted with so much bitterness, and with such an anathematizing spirit, as are often manifested. Do we dispute for the sake of the truth, or for the triumphs of a party? Can we not discuss religious subjects and pursue theological inquiries, without being called Deists and enemies of the gospel? This is a sad state of things. It is lamentable indeed, that persons cannot differ in opinion without censure, on the question, When and by whom was the book of Job written? When and by whom were the books of the Old Testament collected and sanctioned in their present form? Whether Solomon was the author of the book, called Solomon's Songs? And whether he was under a spirit of inspiration when he wrote it? Who can positively tell the year in which Matthew wrote his gospel—and whether it was before or after Luke and Mark wrote—and whether it was originally written in Greek, or in Hebrew; or Syro-Chaldaic?

Every one acquainted with ancient ecclesiastical history knows that there were differences of opinion among the fathers of the Christian church, as to a *few* books, alleged to be written by divinely inspired men. Nothing then, is gained to the cause of Christian truth, in the minds of intelligent and judicious men, by being over positive, where there is no positive and full proof. It is not true, as asserted by the writer of remarks in the last number of "the Spirit of the Pilgrims," that the opinion was constant, invariable and universal, in favour of Paul being the author of the Epistle to the Hebrews. Even Eusebius doubted; and he surely was a candid, impartial writer; though suspected of *Arianism*. He states expressly that it was a question, and had long been a question with the learned, whether that Epistle was written by Paul; or by an apostolic man, as Barnabas, Clement or Apollos. Origen evidently had doubts on the subject, although he was rather most in favor of the opinion, that Paul was the author. But a greater objection or difficulty is, that *Ireneus*, Bishop or Elder in the church in Lyons, in the second century who was personally acquainted with a disciple of the Apostle John, and whose account of the other writers of the sacred books of the New Testament is considered the most correct and satisfactory extant, did not allow, but denied, that Paul the apostle was the writer of the Epistle to the Hebrews. Tertullian, also, in the third century seemed to have some doubt, whether it was written by St. Paul.

Is it fair then to assert, that *all* antiquity was in favor of Paul being the author of this Epistle? Is it justifiable to condemn those who have doubts on the subject, as though they wilfully shut their eyes against the light, and knowingly denied the truth? There are, it is true, some few passages in the Epistle, which seem to claim Paul for the writer; but there are others, so mystical and so apparently irrelevant, that one may reasonably doubt whether St. Paul was the author. I am inclined to think he was, but am not certain. A. B.

For the Christian Register.

NATIONAL SINS.

The question concerning the privileges of the people and the rights and powers of rulers in reference to the observance of *Christian ordinances* seems to be at the present day inviting the attention of all classes of our citizens. Nor is this course of things at all to be deprecated. Our government is founded upon public sentiment, and its measures are therefore to be adopted in reference to the public events and requirements. Without any pretence to a qualification for settling or discussing questions of casuistry of the kind now claiming the public attention, I beg leave to submit a few considerations questioning the doctrine of national judgments as the effect of national sins. It is presumed that no one will feel disposed to deny the position, that punishment is the just reward of transgression, or guilt, and that the innocent cannot justly be punished for the guilt of the transgressor. It ought perhaps to be perceived that the terms *innocent* and *guilty* here used have reference exclusively to *particular sins*, and not to the general state of sinfulness in which most of us who have arrived to years of maturity, at least, find ourselves placed. By the term used at the head of this article, it is presumed will be generally understood those offences against the Divine law authorized or permitted by the government of a nation, or such general arts of disobedience as are not within the control of the government. In either of these classes of sin, it is obvious that a great portion of the people may and probably will participate; and is it not equally obvious that a portion at least of almost every nation, are not only destitute of any participation in the guilt of an evil measure, but are actually striving with all their power to restrain and correct it? A judgment upon the whole nation must in this case necessarily involve the innocent in the same condemnation with the guilty. Let it not here be said that no one can be unjustly punished, for that all are sinners; inasmuch as the punishment now spoken of is supposed to be the consequence of this particular national sin.

Against this argument may undoubtedly be urged the example of many wars spoken of in the scriptures where whole nations have been overwhelmed by calamities brought on by the misconduct of the people, wherein it may be presumed that all were not at least equally guilty. Most of these cases appear to be results of that special interposition of the Almighty in the government and direction of the Israelites by which they were led to view themselves as the *chosen people*. The operating causes in the production of these calamities, where they are not explained by the sacred scriptures themselves, must of course be unknown to us but may they not be reconciled by faith in the Divine Government without involving the supposition that the innocent and guilty are equally included in the same sentence.

As a nation is but a collection of individuals, it seems just and proper to suppose that all offences even those which have become so general as to be termed national, are but the result of individual sins either of omission or commission; and consequently justly liable to the condemnation of individual punishment, proportioned to the degree of influence exercised by the individual.

If these views of the nature of punishment are just, how greatly do they increase the responsibility of individuals and the necessity of a thorough examination of the course which it becomes us as such to take? No man *can* at this day live for himself alone. Be he ever so poor and degraded in the scale of being he must of necessity exercise a degree of influence either for good or ill upon those with whom he associates. It becomes us all therefore, in a spirit of candor and charity towards others, to see to it that the aggregate of public evils is not increased, either by our apathy and inaction or by "bringing reviling accusations against the powers that be." TIMOTHEUS.

For the Christian Register.

CONSISTENCY.

I have recently heard of a new objection to Unitarianism, Mr. Editor; and any thing new in these days is worth repeating. An Orthodox clergyman in endeavoring to convert a Unitarian of some note, told him that he was *too respectable a man* to belong to such a sect, and to be employed in raising money and circulating tracts for them! 'For look at them, said he; do you not see every where that they are taken from the lowest, most ignorant, and vulgar class in society? I wonder you can be seen in such company.' We admire the consistency of this, both with the spirit of the Christian religion, and with the old objection to our faith—that it is not a religion suited to the poor, but fit only for the great and learned!—It is but right however to say, and we say it with pleasure, that the clergyman in question was led to acknowledge, before the end of the conversation, that this was not a good spirit—I am constrained however, to say, that my observation inclines me more and more to the sad belief, that many in our community will say or do, anything almost, to injure the character and weaken the power of Unitarians—truth, honor, and consistency to the contrary notwithstanding.

For the Christian Register.

CONVERSIONS TO UNITARIANISM.

MR. EDITOR,—

Conversions from orthodoxy to Unitarianism are so common, that they excite no surprise. I could give you the names of several individuals of my acquaintance, who have embraced Unitarian views during the past year. During the past week, I had an interview with a Mr. ——————, who finished his course of theological studies at the Bangor Institution last August. It seems that he doubted one tenet of Calvinism after another; and by refering directly to the Bible for satisfaction, he was led to renounce them all, and embrace Unitarian views. He in fact became a decided Unitarian, without ever reading any Unitarian book but the Bible. He is actuated by a free Christian zeal; and has determined to devote himself to a missionary life in Ohio, his native state. May many others be induced to compare Calvinism with Christianity. B. W.

NATIONAL LEGISLATURE.

SENATE.

Feb 2. A committee consisting of Messrs. Tazewell, Sanford, and Webster, was appointed, to ascertain and report a mode for declaring who is elected President and Vice President, of the United States, and to notify the individuals elected of such election. At a quarter before one, the Senate proceeded to the consideration of Executive business, in which they were occupied till three o'clock.

The two following days were principally employed in Executive business.

On Wednesday a bill was introduced and ordered to a second reading for the gradual increase of the engineer corps.

Feb. 5. On Thursday among other subjects of less importance, the resolution of Mr. Haines, respecting the expenses of the expedition for exploring the south seas was considered.

HOUSE.

Feb. 2. The principal discussion of this day was on the subject of the Cumberland road in Committee of the whole.

Feb. 3. The report relative to transporting the mail on sunday was made, and the Cumberland road bill was considered again in Committee of the whole.

Feb. 5. The bill repealing the duties on tonnage of vessels of the U. S. was ordered to be engrossed.

Feb. 5. The subjects of discussion this day were the tonnage bill, which was finally ordered to be laid on the table—and the bill relating to the Cumberland road.

MASSACHUSETTS LEGISLATURE.

SENATE.

Feb. 6. A bill in addition to an act incorporating the Central Bank of Worcester was read once and ordered to a second reading on Saturday—also a similar bill relative to the Sutton Bank passed to be engrossed, as did also bills to incorporate the Hampshire Manufacturing Co. and the Boston and Gloucester Granite Manufacturing Co.

Feb. 7. Among the most important business of this day, was the second reading of the bill in addition to an act for regulating, governing and training the Militia, which was assigned for further consideration on Monday.

Feb. 9. No subjects of much importance were before the Senate this day. Several petitions were referred, and several motions disposed of.

Feb. 10. The bills to incorporate the Round Hill Institution, at Northampton and the Trustees of the Hanover Academy were ordered to a second reading.

The following order was passed.

That the Committee on the Judiciary be instructed to report on the expediency of passing a general law authorizing the Legislature at any time to repeal or modify all acts of incorporation hereafter passed, except such as contain a limitation of time or are expressly granted forever.

Feb. 11. The following engrossed bills were passed to be enacted:—

An act to incorporate the Newburyport Mutual Fire Ins. Co.

An act to set off a certain tract of Land from Marlborough, and annex the same to Bolton.

The resolve granting County Taxes; passed in concurrence.

Resolve repealing all former resolves, respecting the celebration of our National Independence; passed in concurrence.

Feb. 12. The subject of most public interest, before the Senate this day, was that relating to the Militia laws. The bill with some amendments was referred to a special Committee.

HOUSE OF REPRESENTATIVES.

Feb. 6. A bill was reported relative to a Savings Bank in Charlestown. The subject of the Contemplated Railway from Boston to the Hudson River, and to Providence, was discussed.

Feb. 7. Many bills were acted on in their several stages. Several bills passed to be engrossed which will be noticed when enacted.—Various Reports were accepted, and the House proceeded to the consideration of the Railway question.

Feb. 9. The bill to incorporate the Salem and Boston Stage Company was rejected in its third reading.

The Canada Thistle bill was indefinitely postponed.

The bill incorporating the Massic Falls manufacturing Company, in Lowell, passed to be engrossed.

Feb. 10. Several subjects of some interest came before the House this day, but the principal discussions were on the subject of Railways. Before any order was taken thereon the House adjourned.

Feb. 11. Several bills were read and a time assigned for their further consideration.

Orders of inquiry were passed respecting the incorporation of stage proprietors, and on the subject of amending the laws relative to public worship. The Railway question was further discussed.

Feb. 12. The following bills passed to be enacted—to incorporate the Partridge Academy—the Mutual Fire Ins. Co.—the Newburyport Hosiery Manufacturing Co.—the Wales Woollen Manufacturing Co. and the Bristol Co. Mutual Fire Insurance Co.

The subject of Railways was resumed, and certain amendments to the original resolutions discussed.

LITERARY.

SABBATH RECREATIONS.

A pleasant little volume of 278 pages 18mo. is just published by Messrs. Bowles & Dearborn, with the general title "Sabbath Recreations." The whole title page, which will give a more full idea of the book is as follows:—

"*Sabbath Recreations; or Select Poetry of a Religious Kind, chiefly taken from the works of modern poets; with original pieces never before published.* By Miss Emily Taylor. *First American Edition; in which many pieces have been withdrawn from the English copy, and others substituted,* By John Pierpont."

We have read several of the pieces with approbation and pleasure, and we think the book will be found what its title imports, a collection of chaste religious poetry, fitted to give entertainment, at the same time that it excites and invigorates the virtuous and christian affections.

We cannot give a better idea of the book in few words, than by quoting the American Editor's Preface.

"Miss Emily Taylor's beautiful selection of sacred poetry, entitled "Sabbath Recreations," came to my hands through those of a lady in England, who is a friend of the fair compiler. She sent it to this country before it had been published in London, in the hope that some profit might result from the republication of it here. In order to secure the advantage contemplated, and in conformity to the counsel of the publishers, the original compilation has been revised. Pieces which, for any reason, seemed to the Editor to be not so well adapted as others, to the taste of the readers and lovers of sacred poetry in the United States, have been withdrawn, and others, both from English and American authors, substituted for them.

It is hoped that the lovers of sacred poetry—poetry that has caught its spirit from

——"the book of grace
And book of nature"——

may find, in this little manual, much to "make the Sabbath a delight," and to kindle and keep burning within them the love of God, and a desire of a better knowledge of his works, as well as of those words which, at sundry times and in divers manners, he spake unto the fathers of Israel by his prophets, and of those which, in later times, he hath spoken unto us by his Son.

J. P.

Boston, January 1829.

Christian Teacher's Manual. The fourth number of the second volume of this work is just published. We have received a communication in relation to the work, which may appear next week. The contents of this number are as follows:—"On the properties of water, as affording proof of a beneficent design in the constitution of nature—conversation on the third century—Boston Sunday School Society—the Christian's death—the ark of the covenant, and censer—the autumn walk—objections to the Manual—Extract—Hymn."

We are happy to learn that this publication, though still in need of encouragement, is so well supported as to induce the publishers to continue it. We hope and trust it will receive, as it merits, an increasing and extended patronage.

This number, as a whole, seem to us well suited to the design of the work. Several of the articles in the last part of the number are particularly interesting; and to us, not the least so are some of the editor's remarks on the "Objections to the Manual."

Christian Guardian. We have just received, the first number of a new monthly periodical, in an 8 vo. form published at Brooklyn, Conn. and entitled the 'Christian Guardian, or Family Visitant. The general character and probable tone of the work may be inferred from the following passages from the Introduction.

"Its design is to explain and defend the great doctrines of the Gospel, generally termed evangelical, as held by the Congregational Churches in this State."

"It is not enough that men are Christians. It is their privilege and duty to become *established* Christians—established, not only in piety, but rooted and grounded in the faith—in a belief of the fundamental doctrines of the Gospel, that is the result of a thorough investigation, and a satisfactory evidence that they are built upon the unerring testimony of the Eternal God. This is the only kind of stability that will be of any value to Christians or to churches—the only kind that will afford any safeguard against the introduction of errors of the most delusive and fatally dangerous character. To effect this stability, something more is necessary than the possession of the Bible. The labors and instruction of the living Teacher, will be called into requisition, and truth must be poured in upon the mind of man, not only from the pulpit, but also from the press, in all the varied forms adapted to promote the great object."

Franklin. The October number of the Casket contained a likeness of Benjamin Franklin, with a fac simile of the following letter to the king's printer in London, at the commencement of the revolutionary war:

"*Philadelphia, July* 5, 1775.

"*Mr. Strahan:* You are a member of Parliament, and one of that Majority which has doomed my Country to Destruction.—You have begun to burn our Towns, and murder our People.—Look upon your Hands!—The are stained with the Blood of your Relations!—You and I were long Friends—You are now my Enemy,—and I am yours, B. Franklin."

The Polish Walter Scott. A Polish officer of the the name of Bronikowski, banished for his political opinions from the Russian part of Poland, found a refuge at the court of Dresden. Turning to account his acquaintance with the history of his native country, and having carefully consulted archives little known, he has attempted to be the Walter Scott of Poland, and has published at Leipzig several works, which have become very popular, the last of which is entitled 'Erzahlungen.'

DOMESTIC SUMMARY.

Fires. There have been several alarms of fire, in this city and its vicinity during the past week, and two fires of considerable magnitude. One took place in Dock Square, on Wednesday night, when three stores were almost wholly destroyed, and much of their contents lost. The other was a large dwelling house in Charlestown, on Thursday night, which was entirely consumed.

P. S.—Since the above was in type we have ascertained the distressing circumstance, in relation to th last named fire, that four persons were burned to death in the building. We understand it was a woman by the name of True, with two small children, and a son about 18 years of age.

Railroads. A general meeting of the inhabitants of this city, qualified to vote, was held in Faneuil Hall on Tuesday, for the purpose of giving in their ballots, yea or nay on the following resolutions;—

1. *Resolved*, That in our opinion it is expedient for this Commonwealth to construct a Rail-Road on the most eligible route from Boston to the Western Line in the Country of Berkshire, so that in conjuction with the Authorities of the State of New-York, it may be extended to the most desirable point on the Hudson River, near Albany or Troy; and also from Boston to the Pawtucket River, at or near Providence, in the State of Rhode Island.

2. *Resolved*, In case the Legislature should deem it inexpedient to construct said Rail-Roads wholly at the expense of the State, that the City Government be authorized and requested to apply to the Legislature for an act, to enable any cities, towns or bodies corporate, or individuals, to subscribe to such portion of said stock as may not be taken by the State, on such terms and conditions as may be deemed expedient.

The Hon. Harrison G. Otis was chosen Moderator. The petition of John D Williams and the number of qualified voters required by law for calling the meeting was read. The Moderator explained the resolutions at some length, particularly the second in regard to some erroneous impressions that were entertained by some as to how far its adoption would commit the City in the business. It was then voted that the poll be closed at 3 o'clock P. M. and that the Mayor and Aldermen be a committee to receive, sort and count the votes, and make report of the same.

The ballots having been taken they were found at the close of the poll to be as follows:—

On the First Resolution Yeas 3148....Nays 24.
On the Second Resolution Yeas 3041....Nays 59.

We understand that the Supreme Court of this State have delivered their decision in the case of the Rev. Jas. Mudock, brought before them by appeal from the sentence of the Visiters of the Theological Institution at Andover. The Court decided that three of the charges exhibited against the Rev. Professor were insufficient grounds for the Visiters to proceed upon, but that the fourth charge, *negligence*, was a sufficient ground for his removal, and that the Visiters were judges in the last resort as to the proof of that charge.

Salem Gazette.

At the February Term of the Municipal Court, which closed its session on the 12th inst. were pronounced the following sentences, among several others of minor consequence:

William Bland and Josiah Price, two convicts from the State Prison, in execution there for a second offence, were brought into Court, upon informations filed by J. T. Austin, Esq. the County Attorney, and sentenced to six months additional punishment, pursuant to the statute.

George W. Langdon, convicted on nine several indictments for petty larcenies, 10 days solitary imprisonment, and 5 years hard labor in the State Prison. Six other indictments for similar offences remain against him on the files of the Court.

Charles Thomas Reed, for making and uttering a forged note of hand for $350, whereby he defrauded William H. Sumner, Esq. of that sum, 5 days solitary imprisonment, and confinement to hard labor in the State Prison for 3 years.

This was a young man of fashion and talent, lately from New-York. He had for some time, in that city, indulged himself in dissipation, with a companion, who was represented to be of peculiarly seductive and immoral habits. Gen. Sumner, the prosecutor, made an earnest and affecting appeal to the Court, that he might be sentenced to imprisonment in the common gaol.—The Court took time to deliberate on the application; and prior to passing the sentence, the Judge addressed the prisoner to the following effect:

Charles Thomas Reed—

I would have gladly yielded to the wish expressed by the prosecutor, with the feeling and earnestness which do honor to his heart, and sentenced you to the mildest form of punishment, did I not feel myself restrained by the stern claims of justice, and by a higher duty to the community. Need I say, that your offence has been heightened, inasmuch as it has been committed against superior intelligence and strong motives to virtuous conduct. It is said, and I believe, that you have talents of no ordinary rank: but all history and experience are full of admonition for talents neglected and abused.—Your education and pursuits in life have led you to an intimate acquaintance with the Law:—and yet you have committed an offence, which would be followed in your native country by capital punishment, and which is, in every commercial society, regarded as of deepest turpitude. It is not for you, now, so much to consider the disgrace of your punishment, as of the crime which led to it. Whether in a gaol or a penitentiary, you ought to mourn over the deep stain which rests upon your character. May the tears of contrition wash away your guilt! And may your fate admonish all, especially the young, and the thoughtless, of the infinite value of religious and moral principle, early imbibed, and ardently cultivated, as the greatest safeguard in temptation, and the highest motive for honourable pursuit.

Libel Suit. We are advised that the conductor of a paper called the Anti-Universalist, has been arraigned before the Municipal Court in this city, for an alleged libel. *Bulletin.*

President Adams has issued his summons for the usual extra session of the U. S. Senate, to commence on the 5th of March next.

The total amount of loss by the various factories recently burnt, is stated to be $321,500.

Red Jacket. Catskill Recorder has the following paragraph respecting the noted Indian Chief, *Red Jacket.*

There was a time when we looked upon this chief as a proud remnant of that heroic race whom we must yet mentally honor as lords of the soil. We had ever viewed his intemperate habits and hatred of Missionaries, if not with complacency, at least with charity.—The former had the plea of habit, planted by intercourse with the whites, and confirmed by an old age spent in that experience in the insidious arts of the white men, which might easily lead stronger minds to spurn what they would offer, however plausible it might seem. But when we see him—the hero of the forest—the oak of his tribe—following the sickening fashion of travelling lecturers,—holding talks for money,—dancing in museums and theatres,—we know not which to despise most, the vanity which moves him, or the cupidity of his flatterers, who hang around him, and make him a mere mountebank for their own profit. Red Jacket, twenty years ago, would scorn to hold a talk for money, or to exhibit the sacred dances of his tribe to be stared at by curious and sneering strangers. But his country is in ruins. His warriors are wasting away. The strength is departing from him. His forests are cut down, and his game has been driven far from his hunting grounds. Why then should he be proud any longer. There are none among the mighty of his tribe to make him glad, or to mourn when he is no more.

A late census of the city of Troy, Rensselaer county, N. Y. on the Hudson, nearly opposite Albany, represents the population at 11,112; males 5295; females 5545; colored people 272. In 1825 the population was 7879.

Two beautiful swans made their appearance on Niagara River early in the winter. One was recently swept over the falls and caught by a Mr. Hooper. It was so much hurt that he killed it. The wings expanded 9 feet 6 inches, and from the bill to the tip of the tail it measured 5 feet 8 inches.

Oil Stone. This valuable stone, of a quality superior to the Turkish Oil Stone, has been discovered in Hocking co. Ohio.

A New-Orleans paper states that *two thousand six hundred and seventy slaves* have been brought into that city, since the 1st of October last, by the way of the Balize. *Pall.*

FOREIGN.

Mexico. Accounts have been received from Vera Cruz to the 15th and from Mexico to the 10th ult.

The revolution has resulted in favor of Guerrero and his associates. It is stated that Pedraza was about to quit the country.

The following extracts are from the Boston Centinel.

"Both Houses of Congress assembled in the Chamber of the Deputies, and closed with all due solemnity the extraordinary session.—The new Congress was opened on the 1st of January, on which occasion the President, Victoria, delivered a long address, in which he took a review of the recent political events in the capital; the present situation of the State, and its relations with foreign governments—the latter of which are said to be placed on the most amicable footing.

"On the 6th the new Congress proceeded to the election of the President and Vice President, which resulted in the choise of Vicente Guerrero and Anastatia Austamanti. Gen. Santa Anna was also chosen Secretaty of War. The *Correo de la Federacion* states that an immence concourse of all classes, including many foreigners of distinction, occupied the galleries during the deliberations."

The newspapers are filled with the most inflated and extravagant accounts of these transactions. Guerrero is of course lauded to the skies. The elections in some of the States which had resulted favorably to the late Government had been annulled as unconstitutional.

Generals Rincan and Calderon, chiefs under the late Government, have suspended hostilities and sent in their adhesion to the new order of things.

Havannah, Jan. 16, 1829.

"I have just time to communicate to you the outlines of the horrid and barbarous acts of the party in opposition to the election of Pedraza to the Presidency of Mexico. The schr. Trimmer, Capt. Barclay, has just arr. from Vera Cruz, in 12 days. The leader of the Guerrero party (Sabatay Lobato) offered to their forces 3 hours' pillage and plunder, if they would enter the city; they entered, and instead of 3 hours, they had 21 hour's during which time they destroyed the Palace, the Exchange, and with three pieces of artillery, battered down the habitation of the British Minister;—about 800 individuals have lost their lives, and 10,000,000 dollars worth of proverty destroyed.—The authorities of Vera Cruz have all adopted the system of the Guerrero party. Com. Porter is still at Vera Cruz. Pedraza is flying for safety, and all the city is in favor of Santana and Guerrero. What will be the result, no one can tell. The American Minister, Mr. Poinsett, was not molested in any way whatever."

From Buenos Ayres. We have received slips from the Office of the Baltimore American, informing us of the arrival at that port of the brig Celeno, from Buenos Ayres, in 51 days. She brings intelligence of a revolution and civil war in that province. The former administration of the government had been entirely overturned, and General Lavalle, who seems, by a proclamation which he addressed to the citizens, to have been active in inciting them to a rebellion,—on the 1st of December was appointed President pro tempore, by acclamation, having previously entered the Plaza, at 4 o'clock in the morning, the Governor Dorrego, making his escape at the same hour. The bad use to which the former administration had applied the power confided to them, is assigned as the cause of the recent movements. A decree of General Lavalle, "provisional governor" of the province, dated 6th Dec. appointed Admiral Brown to the command of the civil and military government, during his (Lavalle's) adsence in the country, whither he had gone in pursuit of Dorrego.

On the 9th Dec. an engagement took place between the forces of Lavalle and Dorrego, in which the latter was entirely routed, and subsequently taken prisoner by Lavalle's men.

From Colombia. The brig Tampico, Capt. Fiske, which arrived at New-York on Monday from Carthagena, brought papers to the 10th of January.

The papers represent the state of things as very favorable, and the situation of the country as quiet and happy. A different picture however is presented by private letters.

Bolivar left Bogota on the 28th Dec. for Popayan—This was the latest intelligence.

The inhabitants of the Valley of Cauca have declared in favor of the government.

The mail of the 24th brought very little news, as the Carthagena paper states. Bolivar was at that time in Bojaca.

With regard to any new plans for improving the financial department nothing is made known, although it is said that the government are busily employed on that important subject.

The army of Venezuela is spoken of as being on a most admirable footing. Some slight symptoms of discontent with Bolivar had appeared there, which were immediately put down.

The mail which reached Carthagena on the 17th, brought the following particulars. Bolivar went to Neiba on the 30th November. Obando and Lopez had met with two severe rebuffs from some of the government troops sent against them. The extensive vallies of Cauca, Buenaventura, and Choco were in the enjoyment of tranquility, and had furnished troops against them.

Accounts from Bogota were of a favorable nature. Perfect tranquility prevailed; and the militia are said to have shown enthusiam in their adherence to Bolivar, when they were called out after the departure of the regular troops.

It is related that a discovery has been made of a house in Edinburgh, kept by one Burk and his wife, where persons have been enticed, murdered, and the bodies sold to surgeons. Twelve suits of clothes were found, belonging, as was supposed, to the victims of these wretches, who have been arrested.

Sir Thomas Lawrence has been unanimously re-elected President of the London "Royal Academy of Arts."

Liberia. An English Bristol paper of Dec. 27, was the following account of a disasterous occurrence at Liberia, which we earnestly hope may prove incorrect.

We learn from a vessel arrived at this port yesterday, from Liberia, (the American colony on the coast of Afric,) that a French vessel being cruising off that place in quest of slaves, the authorities were making preparations to attack her, and in preparing cartridges, &c. for that purpose, fire accidentally communicated to the ammunition, which exploded. The Governor, with several of the principal men of the place, were killed, and most of the town was destroyed.

N. Y. Merc. Adv.

Ordination. Mr. John Yearnshaw, of the Free Will Baptist connexion, was ordained at Slatersville, on Thursday last. Sermon by Rev. Mr. Tobey.

The Treasurer of the American Unitarian Association, acknowledges the receipt of twenty-seven dollars, as a donation from an association of Ladies belonging to the Rev. Mr. Peabody's Society in Springfield.

Boston, Feb. 12, 1829.

MARRIAGES.

In this city, Mr. Uriel Crocker to Miss Sarah K. Haskell, daughter of Mr. Elias Haskell; by Rev. Dr. Sharp, Mr. John Vinton to Mrs. Emily Whitmore, all of this city.

In Salem Mr. Henry Noyes to Miss Mary Smith; Mr. Richard Elliot to Miss Sophronia Hill.

In Newburyport William Wheelwright, Esq. American Consul at Guayaquil, to Miss Harriet G. Bartlett.

In New Bowley, Mr. Johnson Savage, of Boxford, to Miss Mary Gale.

In Barnstable, Capt. Alven Hallett, to Miss Sally Sturgis.

DEATHS.

In this city, Mr. Azariah Dickinson, aged 77, a revolutionary soldier. Mr. Thomas Reed, aged 39. Mrs. Lydia Allis, aged 73. Mr. Kendall Pearson, aged 27. Mrs. Sarah Carter, wife of Mr. Thomas Carter, aged 48. Mr. John Bennet, aged 58. Mrs. Hannah Foot, aged 67. Of consumption, Mr. John Hallam, comedian; Henrietta and Harriet M. Eaton, aged 9 months, children of Mr. Isaiah Eaton.

In Newburyport, Mr. Titus Pickering, aged 90; Mrs. Hannah R. Chase, aged 84.

In Providence, Miss Elizabeth W. Butler, aged 33.

In Medford, Miss Elizabeth Francis, aged 92.

In Fall River, Mr. William Hart, formerly of Dartmouth, aged 86.

In Portsmouth, Mrs. Catharine Ashley, aged 39.

In Concord, Mr. John Shute, aged 86.

In Cincinnati, Ohio, 13th ult. Rev. Truman Bishop, D. D. of the Methodist Episcopal Church.

NOTICE.

A Quarterly Meeting of the Boston Sunday School Society, will be held at the Berry-st. Vestry on Wednesday evening the 18th inst. at 7 o'clock. Members are requested to attend, and all Sunday School Teachers are respectfully invited. F. T. GRAY, *Recording Sec'y.*

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 4.

CONTENTS.

On the Properties of Water, as affording proof of a beneficent design in the Constitution of Nature; Conversation on the Third Century; Boston Sunday School Society; The Christian's Death; The Ark of the Covenant and Censer; The Autumn Walk; Objections to the Manual; Extract; Hymn. Feb. 14.

NOTICE.

PARCELS containing the Reports of the Boston Sunday School Society intended for the teachers in the Sunday Schools in the towns of Dennis, Brighton, Sterling, Hardwick, and Chelmsford, Mass. and Dublin, N. H. can be obtained at Messrs. Bowles & Dearborn's Bookstore, directed to the several superintendents. 3t. Feb. 7.

WANTED.

COPIES of the Christian Register, No. 2. of the present volume are wanted at this office.

Gentlemen of the Legislature who do not care to keep their papers—or subscribers who do not keep regular files, will greatly oblige the editor by dropping this number into the post office, directed "Christian Register."

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, November, 1828, by Charles Lowell, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

EVENING LECTURES ON ANATOMY.

TICKETS of admission to Dr. J. V. C. Smith's evening Lectures on Anatomy and Physiology, may be obtained of Brewer & Brothers, Apothecaries, No. 90 & 92, Washington-street, and of Dr. Fay, Winter-st. Feb. 7. 3t.

LIBERAL PREACHER—*for Dec.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 8. Vol. 2. for February. Containing a Sermon "On Heresy; its nature and effects;" from Rom. xvi. 17, 18—by Rev. Edward Richmond, D. D. of Dorchester, Mass. Feb. 7.

KENRICKS' EXPOSITION

COMPLETE.

MUNROE & FRANCIS' have completed the excellent Commentary of Mr. *Kenrick* in three volumes, 8vo.

The Author says—"With the end of this history I finish the plan which I proposed to myself about nine years ago, that of delivering an exposition, accompanied with reflections, upon the historical books of the New-Testament; having gone through the entire gospels of Matthew and John, such parts of Luke as are not to be found in the above mentioned books, and the book of Acts. If Mark has been passed over, it is only because he agrees in general with Matthew, with only slight variations."

☞ Subscribers can be furnished with the third vol. immediately. Jan. 31.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street. Jan. 17. tf.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

MR. WHITMANS SERMON.

BOWLES & DEARBORN, 50 Washington Street, have just published—"A Discourse on the Limited Influence of the Gospel,"—by Bernard Whitman.

INSURANCE.

THE Merchants' Insurance Company in Boston, conformably with their act of Incorporation, give notice that their Capital Stock is Three Hundred Thousand Dollars, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Campany also give notice that they continue to insure on Marine Risks, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President,
Andrew G. Winslow, Sec'y. Nov. 22

UNITARIAN ADVOCATE.

THIS day published, by Bowles & Dearborn. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 2. for February, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; An Address recently delivered to a New Unitarian Society, at the Ordination of their Pastor; Jewish Sacrifices; The Passover; Sin; Religious Impressions; "Weep for yourselves,—and for your Children;" The Watje Negress' Prayer; Proselytism; Party Names. Jan. 31.

RELIGIOUS DISPUTES,

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3

POETRY.

A MOTHER'S LOVE.

From the British Juvenile Keepsake.

Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measur'd the height of heaven above?
Then may'st thou mete out a mother's love.

Hast thou talk'd with the blessed of leading on
To the throne of God some wandering son?
Hast thou witnessed the angel's bright employ?
Then may'st thou speak of a mother's joy.

Evening and morn has thou watch'd the bee
Go forth on her errands of industry?
The bee for herself hath gather'd and toil'd,
But the mother's cares are all for her child.

Hast thou gone with the traveller thought afar,
From pole to pole, and from star to star?
Thou hast; but on ocean earth or sea,
The heart of a mother has gone with thee.

There is not a grand inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a mother's eye.

And ever since earth began, that look
Has been to the wise an open book,
To win them back from the loss they prize,
To the holier love that edifies.

There are teachings on earth, and sky, and air,
The heavens the glory of God declare;
But louder than voice beneath, above,
He is heard to speak in a mother's love.

DEATH.

What is death? 'Tis to be free!
No more to love, or hope, or fear—
To join the great equality;
All alike are humbled there!
The mighty grave
Wraps lord and slave;
Nor pride nor poverty dares come
Within that refuge home, the tomb!

Spirit with the drooping wing,
And the ever-weeping eye,
Thou of all earth's kings art king!
Empires at thy footstool lie!
Beneath thee strew'd
Their multitude;
Sink, like waves upon the shore;
Storms shall never rouse them more!

What's the grandeur of the earth
To the grandeur round thy throne?
Riches, glory, beauty, birth,
To thy kingdom all have gone.
Before thee stand
The wond'rous band;
Bards, heroes, sages, side by side,
Who darken'd nations when they died!

Earth has hosts; but thou canst show
Many a million for her one;
Through thy gates the mortal flow
Has for countless years roll'd on;
Back from the tomb
No step has come;
There fix'd, till the last thunder's sound
Shall bid thy prisoners be unbound!—*Croly.*

BIOGRAPHICAL.

JOHN LEDYARD.

It is the modern fashion of reviews to give the title of a book as a text, and to say no more about it. This is more entirely the case than we have ever before noticed, in what is called the *review* of [the London edition of] Spark's Life of Ledyard, in the English Quarterly Review of July last. At the head of the review stands the title of Mr. Spark's book, and in the whole twenty nine following pages of the article, the only reference to the work *reviewed* is what is contained in the three first lines—as follows:—

"The traveller, of whose life and adventures Mr. Jared Sparks has published these very interesting Memoirs, may with great truth be called an extraordinary man."

Attached to the above sentence is the following note.

"Mr. Sparks is an American of some literary reputation, who has come to this country, principally, as we hear, for the purpose of examining the public offices for documents connected with the history of Washington. He has been engaged for some time in arranging the private and public papers left by the General at Mount Vernon, and announces a selection from them in from eight to twelve volumes octavo. We doubt if Mr. Sparks will find much encouragement, in England at least, unless he considerably reduces the scale of his intended publication, which, therefore, we hope he will do.

The review gives a brief, and we presume a correct outline of the principal events and circumstances of Ledyard's life, with occasional extracts from his writings. We give a few such paragraphs from this part of the article, as we think likely to interest our readers.

It seems that Ledyard went as corporal of marines with Capt. Cook, in his last voyage, round the world. and that he was one of the marines who were present at Cook's death. The review, alluding to a narrative of the principal transactions of the voyage, published by Ledyard after his return, says,—

"He blames the officers, and Capt. Cook in particular, for several instances of precipitate and incautious conduct, not to say severity, towards the various natives with whom they were brought in contact. It was to this want of caution, and a due consideration for the habits and feelings of the Sandwich Islanders, that he imputed the death of this celebrated navigator."

In another place the review says,—

"It must be mentioned in favor of Ledyard's sagacity, that the visit to Nootka sound suggested to him the commercial advantages to be derived from a trade between the north-west coast of America and China; and the views which he took of this subject very much influenced the succeeding events of his life."

Having conceived the grand project of a trading voyage to Nootka, and having endeavored, unsuccessfully, to obtain assistance in the undertaking first in America, and then in Spain, he directed his steps towards France. The review says,—

"He now proceeded to Paris, where he was recieved with great kindness by Mr. Jefferson, the American minister, who so highly approved of his favorite scheme of an expedition to the north-west coast, that, we are told by his biographer, the journey of Lewis and Clarke, twenty years afterwards, had its origin in the views which Jefferson received from Ledyard."

To show that he [Ledyard] with all his eccentricities and apparent roughness of manner, and, sometimes, rudeness of speech, possessed an affectionate and feeling heart, the review quotes the following from his writings.

'I have once visited the Foundling Hospital, and the Hospital de Dieu in Paris; twice I never shall. Not all the morality, from Confucius to Addison, could give me such feelings. Eighteen foundlings were brought the day of my visit. One was brought in while I was there. Dear little innocents! But you are, happily, insensible of your situations. Where are your unfortunate mothers? Perhaps in the adjoining hospital; they have to feel for you and themselves too. But where is the wretch, the villain, the monster —? I was not six minutes in the house. It is customary to leave a few pence; I flung down six livres, and retired."

After a series of disappointments, first in relation to his projected trading voyage to Nootka, then in a contemplated voyage to the Pacific Ocean, and finally in the defeat of his almost half accomplished 'tour of the globe, from London eastward,'—he engaged in an expedition of discovery in Africa, which cost him his life.

The manner in which he bore his disappointment when arrested by the Empress of Russia, and brought back, almost from the extreme confines of her dominions, to Poland, appears in the following extract.

'My ardent hopes are once more blasted, —the almost half accomplished wish. What secret machinations have been at work? What motive? But so it suits her royal Majesty of all the Russias, and she has nothing but her pleasure to consult; she has no nation's resentment to apprehend, for I am the minister of no state, no monarch. I travel under the common flag of humanity, commissioned by myself to serve the world at large; and so the poor, the unprotected wanderer must go where sovereign will ordains; if to death, why then my journeying will be over sooner, and rather differently from what I contemplated; if otherwise, why then the royal dame has taken me much out of my way. But I may pursue another route. The rest of the world lies uninterdicted.'

Some further traits of the mind and heart of this extraordinary man will be learnt from the following extract of a letter to his mother, on the eve of his embarking for Egypt, on his expedition of discovery in Africa.

'Truly is it written, that the ways of God are past finding out, and his decrees unsearchable. Is the Lord thus great? So also is he good. I am an instance of it. I have trampled the world under my feet, laughed at fear, and derided danger.—Through millions of fierce savages, over parching deserts, the freezing north, the everlasting ice, and stormy seas, have I passed without harm. How good is my God! What rich subjects have I for praise, love, and adoration!

'I am but just returned to England from my travels of two years, and am going away into Africa to examine that continent. I expect to be absent three years. I shall be in Egypt as soon as I can get there, and after that go into unknown parts. I have full and perfect health. Remember me to my brothers and sisters. Desire them to remember me, for, if Heaven permits, I shall see them again. I pray God to bless and comfort you all. Farewell.'

Mr. Beaufoy, Secretary of the 'African Association,' in whose employ Ledyard was engaged, in speaking of their last interview, gives the following affecting remarks, as Ledyard's own words:—

'I am accustomed,' said he, in our last conversation, (it was on the morning of his departure for Africa,) 'I am accustomed to hardships. I have known both hunger and nakedness to the utmost extremity of human suffering. I have known what it is to have food given me as charity to a madman; and I have at times been obliged to shelter myself under the miseries of that character to avoid a heavier calamity. My distresses have been greater than I have ever owned, or ever will own, to any man. Such evils are terrible to bear; but they never yet had power to turn me from my purpose. If I live, I will faithfully perform, in its utmost extent, my engagement to the society; and if I perish in the attempt, my honor will be still safe, for death cancels all bonds.'

The following summary account of the appearance and character of Ledyard is by Mr. Beaufoy.

'To those who have never seen Mr. Ledyard, it may not, perhaps, be uninteresting to know, that his person, though scarcely exceeding the middle size, was remarkably expressive of activity and strength; and that his manners, though unpolished, were neither uncivil nor unpleasing, Little attentive to difference of rank, he seemed to consider all men as his equals, and as such he respected them. His genius, though uncultivated and irregular, was original and comprehensive. Ardent in his wishes, yet calm in his deliberations; daring in his purposes, but guarded in his measures; impatient of control, yet capable of strong endurance; adventurous beyond the conception of ordinary men, yet wary and considerate, and attentive to all precautions, he appeared to be formed by nature for achievements of hardihood and peril.'

"Thus perished [says the review,] in the vigor of manhood, the first victim, in modern times, to African discovery. Too many, alas! have since shared the same fate in pursuit of the same object; which, so far from deterring, seems only to stimulate others, and produce fresh candidates for fame to tread the same perilous path."

EDUCATION.

CHILDREN'S BOOKS.

A valuable article appeared in the last Christian Examiner on this important and interesting subject. We should be glad, for the sake of our readers who do not see that work, to quote the whole article, did not other circumstances forbid. Its discriminations are so manifestly just, that no person can read it without benefit.

We give a few extracts, which, at the same time that they enable the reader to judge for himself of the merits of the article, will furnish valuable hints on the important subject under discussion.

Caution in selecting Books.

Mothers cannot be too cautious in selecting the books with which they furnish their children. Under the name of amusement, they may be unwittingly administering poison. Stories which have become popular, are generally put into the hands of children, with little or no attempt on the part of parents to judge of the quality of their contents. When any examination is made, it is usually very hasty and superficial. If the general design and moral tendency of the work seem good, almost every body is satisfied, though it is manifest that its general good tendency is perfectly consistent with great moral errors in different parts. And here is the great danger. The writers of these tales have generally a good design, and are capable of judging of the moral lesson which it is their main object to teach; but yet from haste, ignorance, narrow views, or some of the other numberless sources of error, will suffer incidents and sentiments of the most pernicious character to escape them.

Deception.

We had thought it to be an admitted axiom in education that no sort of lying or deception should be practised towards children. Where a system of deception is habitually carried on in managing a child, he seldom fails to discover it sooner or later, and when once discovered, he loses entirely his respect for his guardian, and too often abandons that sincere love of truth which he sees is disregarded by those who ought to be wiser than himself. Stories in which this manœuvering is exhibited without any marks of disapprobation, must have a very unfavorable influence on the character of both parents and children. They teach parents to practise a system of fraud, and children to suspect and elude it. They unsettle the first principles of right and wrong, destroy the graceful simplicity of youth, and supply its place by artful management. We are happy to acknowledge that in this, as in all other respects, there has been a general improvement in children's books during the present century.

Punishments.

In tales that are directed against any particular fault, what is represented as its punishment, ought to be, if not a necessary, yet at least a common consequence of it. If this rule be neglected the story becomes almost worthless as an example. A mere misfortune accidently occurring after a piece of misconduct with which it is not usually connected, cannot properly be considered as a punishment, unless it be looked on as a judgment by a special interposition of Providence. The reader must know that there is no reason to believe that the same accident will happen to himself, or else he must learn false views of life. But, in many stories, any accident which follows soon after an error, is represented as its punishment. To see that this course is incorrect, it is only necessary to consider what are the natural punishments of the faults of children. This, of course, depends in a great measure on the character of the faults. Bad habits, such as indolence, ill temper, lying, &c. are frequently punished directly, by those who have the care of children. As this is common, there is, perhaps, no objection to such representations in books. Children are often punished indirectly by disgrace and mortification, and by the alienation of affection which their faults produce in friends and companions; and they often suffer from the reproaches of their own consciences. There are also certain evils which flow from particular offences, which may therefore be considered as their most appropriate punishments. The natural consequence of lying in a boy, is, that his word is disregarded; of ill temper, that he is feared and shunned by his playmates; of carelessness, that he meets with accidents and misfortunes; of idleness, that he becomes listless and unhappy, and so on.

But many of the works under consideration show no perception of the connexion between cause and effect. Thus, when we find that a little boy who did not love his books, burns himself by his carlessness in using a lamp in a room where there are shavings, no reader can perceive any connexion between the dislike to literature and the burning. Any boy who *did* love his books, might meet with the same accident, if he were equally careless. The lesson is a good one against carelessness, but not against neglect of books.

Rewards.

The subject of rewards is as important as that of punishments. It seems to us that the mode in which they are represented as bestowed in many little books is not such as to produce the most salutary impression. It is an error to represent every instance of good conduct, as certainly followed by some gift, or other advantage not a consequence of the act itself. The young ought not to be taught to expect payment in cash for every praiseworthy action. It gives them false views of life; for in this world they will not meet with that poetical justice, or rather generosity, which they find in stories; and it leads them besides to act from low and unworthy motives. Half the merit of generosity, sincerity, or fortitude is taken away, if the little boy expects that he will have a reward for every instance in which he exercises those virtues. We have lately read a story, which, with the exception of some faults of style, we were rather pleased with, till we got to the end, when we were sadly disappointed. The sympathy of the reader is kept up for the hero, who is represented, after some failures, as having successfully resisted several temptations, and practised much selfdenial. The approbation of his own conscience, and of his friends, ought to be felt by the reader as a sufficient encouragement to virtue, and would be so, if the effect were not weakened by the story's winding up with the reward of a journey to Niagara. Would not the moral be better, and the impression more powerful, if the reader's mind were allowed to rest satisfied with the admiration of the virtue itself, and the reward which he must feel it in his own power to obtain by pursuing the same conduct? Would a child be taught generosity by reading a story of a boy who was rewarded by the gift of a rabbit for giving the largest apple to his little brother; or of a girl who received the present of a 'whole basketful of fine queen cakes,' because she had carried home a cake that had before been given her, in order to share it with her little sister?

MISCELLANEOUS.

STEP MOTHERS.

I formerly knew a woman in New-England, whose example I think worthy of imitation, by all who may be in similar circumstances. She was a woman of more than ordinary talents and acquirements. She was free, sociable, and entertaining. Her heart, I trust, was the sent of pious affections. She loved good truths and good men, especially those who proclaimed those truths. I have often been delighted with her society and converse. At a period of life when she needed a counsellor and assistant, she was deprived of her husband. She was left with the care of several children. At length in her widowhood she was visited by a gentleman who had also lost his companion, and was left with the care of children. The result was that they agreed to enter into the matrimonial connexion, and the man with his family was to come and reside with the woman. After this junction of families, which proved highly beneficial on both sides, one of the neighboring women, who had an eye, perhaps, to the union, peace and happiness of the family, inquired of one of *his* sons, (of which he had two) "How he liked his step-mother, or his mother-in-law?" To which he promptly replied, he had none. The woman rejoined, "Why yes you have. You don't think she is your own mother. Does she treat you as well as she does her own children?" The boy shrewdly and wisely replied; "when father and mother married, he had children, and we went there to live with her, and she took the children, and mixed us all up together like hasty pudding, and has not known us apart since." This reply silenced the woman, and probably gave a check to that mischief which she might have designed to occasion.

The fact is, that this strong and beautiful figure used by the boy had its very exact verification in the experience of the two amalgamated families. I have often called at the house, and could never discover but that the man's children were as fond of their mother as her own. Her attachment to them and treatment of them was with such kindness and impartiality, that it gave entire satisfaction, and rendered them a united and happy family.

GRATES FOR ANTHRACITE COAL.

A writer in the Westchester Herald, who has used the common grates for burning the Anthracite Coal, suggested an alteration in their construction, which he has found by trial to be an improvement. He says—

'The plan of my grate is 15 inches front, in length, flared to 11 inches at back; the bottom commencing about four inches from the front of the bars, (this is a most important improvement, as it prevents the draft from coming up behind;) it is bevelled, as carpenters would term it, rising at an angle of 45 degrees, until the breadth of the grate across from the bars to the back measures 7 1-2 to 8 inches; carry up one course of the brick plumb, and then gather forward as you ascend to the height you wish the flue, which for that sized grate, I think ought not to exceed from 10 to 12 inches above the top of the grate; the back should be carried up as high as the front, and the aperture or draft not to exceed two inches; and perpendicular bars I think are preferable. I promise those who adopt these proportions, that they will have a fine bright fire, consume less fuel than other grates of that front and have more heat. It must be evident, that to reduce the quantity of coal burnt at the back in common grates, and to lessen in a great degree the consumption of the residue, while you retain the size of your front, and burning freely are very desirable.

I am confident my grate contains a fifth less coal, without diminishing the front, and I think I may confidently say, throws out much more heat, and burns brilliantly in front, perpetuating the fire through the night, as well as could be wished; but don't be alarmed—I CLAIM NO PATENT—the public are quite welcome to the advantage—and I hope it will not be thought vanity to say, that my improvement will give full satisfaction to those who may please to adopt it.

BOOKS for SUNDAY SCHOOLS,

JUVENILE LIBRARIES, &c.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

The following are already published, viz.

Prices	sin	doz	hund.
Vol. 1. The Happy Valley	7	70	500
" 2. Happy Days	6	60	400

A discount from the hundred price will be made to those who purchase to sell again.

BOWLES & DEARBORN,
50 Washington-street, Boston.

B. & D. continue the publication of their series of Original Books for children and young persons, which are also intended for Sunday Schools and Juvenile Libraries as well as for Juvenile readers in general—Having just made arrangements by which the printing of these Books will be executed at a more cheap rate than heretofore, they will be enabled to make a corresponding reduction in the prices of the Books—they hope to offer them as low as any in the market.
Jan. 10.

THIS day published by FREDERICK T. GRAY Boston, and G. & C. CARVILL New-York, the
NORTH AMERICAN REVIEW.

CONTENTS.

I. The Decline of Poetry.
Lord Byron and his Contemporaries; with Recollections of the Author's Life, and of his Visit to Italy. By Leigh Hunt.

II. Scandinavian Mythology, Poetry, and History.
1. Edda Sæmundar hins Froda; Edda Rhythmica sive Antiquior, vulgo Sæmundina dicta. Pars III.
2. Svea-Rikes Hafder af E. G. Geijer.

III. Austin's Life of Gerry.
The Life of Elbridge Gerry, with contemporary Letters, to the Close of the American Revolution. By James T. Austin.

IV. Biography of a German Carbonarist.
Johannes Wit, genannt von Dorring. Fragmente aus meinem Leben und meiner Zeit.
John Wit, alias Von Dörring. Fragments of my Life and Time.

V. Flint's Geography and History of the Western States.
A condensed Geography and History of the Western States, or the Mississippi Valley. By Timothy Flint.

VI. Irving's Life of Columbus.
A History of the Life and Voyages of Christopher Columbus. By Washington Irving.

VII. The Epistle to the Hebrews.
A Commentary on the Epistle to the Hebrews. By Moses Stuart.

VIII. Hayti.
1. The Present State of Hayti, with Remarks on its Agriculture, Commerce, Laws, Religion, Finances, and Population. By James Franklin.
2. Histoire d'Hayti depuis sa Decouverte, jusqu'en 1824. Par M. Charles Melo.

IX. The Baltimore and Ohio Rail Road.
1. Report of the Engineers on the Reconnoissance and Surveys made in reference to the Baltimore and Ohio Rail Road.
2. Second Annual Report of the President and Directors to the Stockholders; and First Annual Report of the Board of Engineers to the Board of Directors, of the Baltimore and Ohio Rail Road Company.

X. Heeren's Historical Works.
1. History of the State of Antiquity. From the German of A. H. L. Heeren.
2. History of the Political System of Europe and its Colonies, from the Discovery of America to the Independence of the American Continent. From the German of A. H. L. Heeren.

XI. Simon Bolivar.
Historia de la Revolucion de la Republica de Colombia. Por Jose Manuel Restrepo.

XII. Saxe-Weimar's Travels.
Reise seiner Hoheit des Herzogs Bernhard zu Sachsen-Weimar-Eisenach durch Nord-America in den Jahren 1825 und 1826.
Travels through North America, during the Years 1825 and 1826. By His Highness, Bernhard, Duke of Saxe-Weimar-Eisenach.

Quarterly List of New-Publication.

NOTICE.

DR. THOMAS GRAY, Jr. informs his friends and the public, that he has taken a room at the upper corner of Cambridge and Belknap-streets, where he is ready to attend to the different branches of his profession.
Jan. 10.

CHRISTIAN REGISTER.

THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church*.'

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents*.

Those who pay after the first six months, will pay *three dollars*.

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Northampton,	S. Butler, & Co.
Marblehead,	John Gilley.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass	William Brown.
Taunton, "	David C. Hodges P. M.
Townsend.	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole, Mass.	Rufus Morey.